ailments, but most other individuals chose as did the Aristocracy. With respect to treatment of headache (column 4) and internal pains (column 6) the Aristocracy selected European treatment as preferable, again going with the majority of the sample. It is only in the attitudes towards the treatment of smallpox that they differ strikingly from the rest of the sample. Their unanimous deviation from the majority must therefore be related to the particular disease--smallpox, rather than to general attitudes of the Aristocracy towards European treatment of diseases.

Smallpox differs from the other five ailments listed in Table XXVII in one significant way. It is the only disease the treatment for which is dispensed by governmental authority. Vaccination campaigns against smallpox are under the authority of the Regional and Provincial governments. This is one of the areas in which super-ordinate authority operates, and Lowans and Ajias alike are under its control. Ultimately, the medical officers in charge of vaccination are European doctors, though the vaccinators themselves may be Kanuri. When there is an outbreak of smallpox, teams of vaccinators are sent in and their authority supercedes that of the local officials--the Lowan and the Ajia, who are forced to cooperate with the vaccinators whatever their own feelings. In the light of this knowledge, the unanimous response of the Aristocracy in preferring Kanuri treatment to European treatment is perfectly clear. Their objection to super-ordinate authority takes the form of denying

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*177 the usefulness of the activities in which the agents of this
75 authority engage. Taken at face value, the response of the
*829 Aristocracy in column 5 seems to make little sense. Its mean-
*565 ing becomes apparent when the role of this group within the
• 744 social structure is understood in relation to the behavioral area being investigated.

691 Arbitration of disputes between individuals has been dis-
627 cussed in some detail in the sections dealing with political
*177 organization. The traditional Kanuri way of dealing with inter-
648 personal disputes is for the complainant to bring his dispute before an authority figure for arbitration. For the bulk of the populace this means that disputes are brought before the Lowan or the Ajia. The Alkali is also a part of traditional Kanuri society but his authority now derives from external sources. British colonial government has set up the judiciary as an arm of government, and the Kanuri Alkali is part of this larger system. The decisions of the Alkali given in court are backed up by this external source of power. The judgments of the Lowan or the Ajia when he hears cases in sholo receive their support solely from the power vested in positions within Kanuri society. Willingness to take disputes to court, therefore, represents a tendency to seek for sanctions outside of
*177 traditional Kanuri society. The data on this question are pre-
691 sented in Table XXVIII. Responses in column 1 state simply
627 that the individual would bring his complaint before the Ajia
*829 (or Lowan). The attitude of the Talaka whose response is re-

[TEXT CONTINUED ON PAGE 291]